

A
SERMON

Preached at

Fort St. George,

On the Coast of

CHORMANDEL

IN

EAST-INDIA,

February 21. 1668.

By *William Thomson*, Minister of the Gospel, being
under a very desperate fit of Sickness, (which
made most, if not all, hopeless of his recovery)
especially of a deep Consumption.

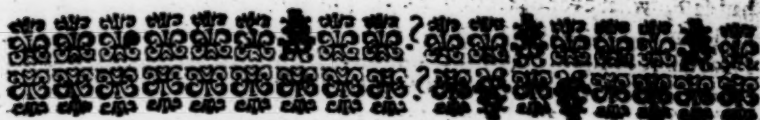
L O N D O N, Printed for Robert Boulter, and
are to be sold at his Shop, at the Sign of the
Turks Head in Cornhil, over against the
Royal Exchange, 1671.

CP522

MEMORANDUM



Plan Fund



Job 4. 14.

*All the days of mine appointed time will
I wait till my change come.*

Wonderful and much to be admired are the ways of our good and gracious God, who by his good and oftentimes-underhand working and undiscerned providence, sweetly guideth the understandings and conceptions of his poor people, and sweetly inclineth their wills, and so leadeth them pleasantly in the way they know not, but afterwards maketh them see what his goings have been, and that he was leading them, though undiscernibly, as is clear also from his holy Word [and so much I seemed to hear, as by a voice this week, being in a deep slumber, but none by me in the Room, saying] *What thou knowest not now, thou shalt know hereafter!* And indeed something of this may appear, in Gods leading me to such Scriptures, as I have spoken upon from the first day of my standing amongst you in this place. The first shewing that the Gospel is a word of Salvation, and ought to be sweetly imbraced, and kindly entertained of all those to whom it is sent, and all these particulars, as also that it was sent unto you, I cleared from Acts 13. 26. *To you is the word of this salvation.* The next was Ezek. 3. 17, 18, 19. Whence I cleared, that a Minister of the Gospel, is Gods Watchman, of Gods making; and therefore must watch the flock upon peril of his soul: and I hope ye have found me careful in watching in this respect, and that your sin hath been a heart-break unto me, what ever it hath been to you that were before me: But I pray God it may please him, yet to try you with such as may be faithful in prosecuting this work: and that you may find mercy to know to entertain and obey the joyful sound. The third Scripture was Mat. 7. 13, 14. *Enter ye in at the strait Gate, &c.* as if he had

had said, what ever others do *Enter ye in at the strait gate*, The way to hell is broad, and its gate wide, and most go in there : but the way to Heaven is so strait, and the entry so narrow, that very few enter in there ; yea so few, that some think they would not be missed, though all banished out of the Land ; and I am afraid they would not be missed much here. The fourth Scripture was *Eccles. 17. 16. Be not righteous over much, neither be thou too much wicked*, &c. Whence I advised you not to mistake the word of God, but to obey clear commands against sin, and to study that righteousness which is commanded by God, and not what your own blind reason will dictate unto you, and which your depraved will may incline to follow, and even wherein ye may have the most of men to go along with you. The fifth Scripture I spake from was *Gal. 5. 18. to 22.* whence ye were exhorted to walk in, and to yield your selves sweetly to him, and to be led by his dictates, advantages to the so doing were made to appear, especially this, that by so doing the flesh should not get all its will. But alas, I fear that in all these I have been as a Barbarian unto many, though I studied much plainness of speech. But to let you know what you ought to forbear to do, I preached upon the several works of the flesh at a considerable length, and concluded with discovering the danger of disobedience ; for such shall not inherit the Kingdom of God. The place was *Cant. 6. 2.* whence you were told, that Christ is to be found in his Garden, viz. in his Church, and amongst his Ordinances, where Believers as his Lillies are planted. The seventh place was *Luke 12. ver. 16, to 22.* concerning that certain Rich man, who reckoned only upon pulling down his Barns and building greater, and resolved to say to his Soul—*Soul thou hast much Goods laid up for many years, take thine ease, eat, drink and be merry* ; where he reckoned of many years to live when he had not one day, whence ye were shewed the folly of them that reckon only on riches, and a long life, and study not to be rich towards God, and to prepare for death, which may be much nearer then we suppose. The last Scripture I spake upon was *John 1. 31. Rabbi where dwellest thou ?* whence I proved, that when souls hear Christ well spoken of, and his excellencies discovered, they should presently fall in love with him, and I hope ye will acknowledge that I was serious in pressing the same upon you, as also I confess I found his gracious presence with me in it. In all which I have studied and desired the Lords glory, your good, and the peace of my own conscience (which also I have studied

studied in my daily Expositions twice each day amongst you) and I
 bleſs God my conſcience doth not accuſe me, but ſmileth upon me,
 even as to all I have done ſince I came amongst you, notwithſtand-
 ing what ſome that be preſent and others that be abſent, have done a-
 gainſt me, and I wiſh that at the giving up of their accounts they may
 have as much peace, as I hope I ſhall have, and which I have ſome
 ground to believe, in that my good God hath not left me alone; but
 hath born me ſweet company, and made the time ſeem ſhort, ſince I
 knew that I had contracted a conſumption; I pray you excuſe this not
 unneceſſary digreſſion. I ſay the laſt Scripture I was upon, was that
 which I have named in the fiſt of *John*, which I intended to have pro-
 ſecuted, as alſo the following verſe,; but our good, yea our good
 and gracious God, hath exerciſed me ſince with a very ſore and vio-
 lent Pleureſie, being a relapſe into one not well cured formerly, and
 now is exerciſing me with a deep Conſumption, which (for any thing
 I know) may put an end to the dayes of my Pilgrimage: With his
 leave (I hope) I have made a ſtop from proſecuting that Text now, that
 I might ſpeak a little from the Scripture now read in your hearing,
All the dayes of mine appointed time, will I wait till my change come. Ma-
 ny worthy men have Preached from this Scripture, and that (no doubt)
 to the great advantage both of their own ſouls and of their Hearers.
 Yet am not I to preach upon it as moſt do; they Preach on it when in
 bodily health, but I in ſickneſs; they when ſtrong, I when weak; they
 upon occaſion of other mens death, and at their Funerals; but I when
 apprehending the near approach of mine own death. The matter is
 ſerious, and ought to be ſo judged by all of us, eſpecially by me: And
 I hope by them alſo that deſire to have the Goſpel to ſhine in *East In-*
dia. My friends, I pray you conſider, whether this occaſion be not
 fit for us, to ſee a man (who I hope knows what it is to dye) ſtanding a-
 gainſt you, and ſpeaking of his own death, which to mans apprehenſi-
 on ſeemeth on apace. To ſpeak of another mans death, is matter of
 little conſideration, but to hear a man ſpeak of his own is gravely to be
 conſidered; let me therefore deſire of you, that your hearts and ears,
 excluding your affections, may be preſent. I have ſpent much
 length and pains amongst you, which I wiſh may not be in vain,
 though I fear it is with many; (yet I hope with ſome it hath had effect;
 I ſpeak not this to offend any, and hope they will bear with me in this
 ſpeech.) Let what I am now to ſpend, go with the reſt for my Maſters
 ſake, and for your ſouls ſake; if the reſt have not profited, its poſſible
 this

this may. I remember a saying of *Solomon*, which he spake by the Holy Ghost, *In the morning sow thy Seed, and in the evening with-hold not, for thou knowest not whether this or that shall prosper.* I may take it as a home-speaking word of admonition to me. I thank the Lord I have been sowing in the morning of my time, which (I bless him) hath not been in vain as to many: And why should I not sow also now when it seems to be the Evening of my life? I know some will think it imprudence, and too much waste, to spend strength now, when I have so little to spare, and I would with all thankfulness accept the kindness and love of such, whether here or afar off; and praying the Lord to be tender of them in their affliction, do shortly answer them with that saying in *Ecclesiastes*, *Cast thy bread upon the waters, give a portion to six, and also to seven, for thou knowest not what evil may be upon the earth.* When evil dayes are a coming on, people are apt to think it unsafe to be liberal, in bestowing their Charity upon such as are never like to be able to repay, but rather to keep what they can, that they may have something to carry them through in a general calamity; but the Spirit of God reckoneth otherwise, and that the best way to save, is to give away, even where carnal reason saith, its as lost as if cast into the Sea, which can never be gathered up again. I hope the citation is not improper to my present case. But secondly, I confess I would not be too prodigal of my strength, especially now, when I have so little to spare, but that I have the example of many, which may both quiet me, and satisfie my friends, present and absent: Our Lord Jesus left not his work when he saw the end of his time approaching, and many faithful Ministers have done the like. What, would you have Christ to find me idle? said worthy Mr. *Calvin*, when very weak, but diligent and painful at his Ministerial work; and *Oportet Episcopum concionantem mori*, said another; and so may I say, that it becometh a Minister to Preach to the last, or to die preaching, as the phrase is. And so I shall come to speak something from the words, *All the daies of mine appointed time will I wait till my change come.* They are the words of that Righteous man *Job*, who feared God, and eschewed evil; and if any man might have been secure and unmindful of death, he might, but would not.

In the first part of the Chapter, *Job* expresseth the misery of man, who though he spring up very beautifully, like a pleasant flower, yet is he quickly blown; and therefore from the thornes of mans life, and certainty of his death, which general condition he applieth to himself,

self, intreats God to favour him till his appointed time do come; to verse 7. and from thence, to verse 12. bemoaneth mans perishing condition; for a tree cut at the root will grow again by the descent of water moistning it, and it will revive again; but man withereth and wasteth away, and so is gone, verse 10, 11. he is cut off, he giveth up the Ghost, and then where is he? implying that he is no where to be found in the Land of the Living, but as floods of water dried up, so man can be found no more.

But lest he should seem to speak like an Atheist, he corrects, or rather clearerh what he hath said, verse 12. *So man lieth down, and riseth no more, till the Heavens be no more, he shall not arise, nor be waked out of sleep till then.* As if he had said, I know death is not an annihilation of man, its but a sleep. and there's a time comming when he shall be raised again, and that is at the end of the World, and all I say is, that he shall not be awaked nor raised till then; and therefore prays to God to deal tenderly with him, and to hide him from his afflictions, which pursued him like an enemy, verse 13. that he might be at peace till his end come. And then Verse 14. in the consideration of the Resurrection, and that it is not lost that is committed to the Grave, he falls upon a sweet Meditation, yea upon the admiration of Gods wonderful kindness, who hath decreed the Resurrection of his People, insisting thereupon to Verse 16. where the bitterness of his affliction raiseth up new perplexing thoughts in him again, making him utter some passionate expressions of his present misery that was wearing him away. But to return to the words we have read; They contain the sweet effect of *Jobs* former Meditations on Death and the Resurrection. *If a man dye, shall he live again?* O strange! O wonderful work of God, to raise a wasted contumed body out of the dust again. Now that this may appear to be *Jobs* meaning, compare *Gen.* 17. 17. where its said, *Abraham fell upon his face and laughed, and said in his heart, shall a child be born to him that is an hundred years old; and shall Sarah that is ninety years old bear?* Yet *Abraham* was not doubting when he said so, for the Scripture giveth him this testimony, that he believed, yea that he considered not his own body being weak, neither the deadness of *Sarabs* womb; only he spake by way of admiration, and rejoiced greatly because he believed; And so in the Text, *Job* rejoiced to think of the Resurrection, and because he believed it, admired Gods power and goodness therein; as if he had said, If a man die,

die, shall he indeed live again, which certainly he shall? O strange work, & matter of comfortable and blessed hope! And therefore in the assurance & joy of this my rising again, *All the dayes of mine appointed time will I wait till my change come.* Having thus led you to the words, I shall give you a short hint of the meaning of them, and then proceed.

All the dayes of mine appointed time. Some do render this *Omnis tempus militie mee*, all the time of my Warfare; and so its a similitude of a Souldier that hath a time set to him, and must needs serve all that time, and may well point at the Christians life time, which is a limited warfare that hath a fixed time appointed by God, and will have its period.

Will I wait, expecto. I look diligently out for my end, they put it in the present time to point out that this was not his resolution for the time to come, but that which he is already in the exercise of, and intends to continue for the time to come by the grace of God. Others take it in the future time, as we have the word rendered *expectabo*, I will carefully look out, I do wait and am resolved so to continue. And indeed (let me say by the way) he was the more like to hold out that he was begun already. The seventy interpreters render it *suslinebo*, I will bear out or endure; whereby is pointed out *Job's* resolution, not to give over how difficult so ever.

Till my change come, i. e. till death, when I shall be releived, my soul being separate from my body, which shall notwithstanding meet again in the resurrection of the just. And so some apply it to a Souldier at his post, who must not remove nor give over his watch at his own hand; *Miles quippe in statione positus decedere ex ea non debet nisi succedente alio & tribuno imperante*, no loosing from his station without the Captains special order. And thus you have the resolution and firm purpose of a Godly man, after many tossings and bitter and hot conflicts, I will patiently bear out and endure looking out for, and waiting till my change come.

In the words thus searched out as to their method and order, and expounded as to their signification; take notice of these three particulars, First, the time when *Job* said so. Secondly, the occasion of his uttering this sweet, commendable resolution. Thirdly, the resolution it self.

The first thing is the time when *Job* had this meditation and resolution, *viz.* when full of sorrows being sick and weak, and full of sores, and many troubles assaulting him on every hand. Whence observe,

Doct. 1. That our good and gracious God giveth his servants some refreshing thoughts and comforting Meditations, even when in such extremities as the world can give them no comfort: So *Job* found, and so many of the faithful have experienced; *David*, *Jeremiah*, the three Children in the fiery furnace, *Daniel* in the Lyons Den, *Paul* and the rest of the Apostles in their tribulations, who have left their testimonies behind them to the succeeding Generations, confirming the truth of this Doctrine. You may see *Job's* testimony clear in the words now read, where *Job* when his pain was very extream, Worms sitting in his flesh, and eating and creeping in his flesh, whilst yet living, when his skin and flesh is consumed with Sores, and when he had not one of a thousand to be a son of consolation to him, but all round about him seeking to break his heart; yet even then is *Job* sweetly exulting, as ravished with what he felt in meditation, and then is his heart elevated with the thoughts of a sweet change, and of a happy resurrection again from the dead.

Use. This may be for information, that the case of the Lords people in their greatest afflictions, is not so desperate as many take it to be. Some may think they would not be in such a condition as they may see a godly man in, for very much; and yet even then I suppose he would not change with them that think so, for all the world. The enemies of the godly may rejoyce (if they will) to see such as fear God in trouble, but they would find little reason so to do, did they know how matters stand between the Lord and his people in such a day, and how unspeakably kind he is unto them at such a time.

Use. Is it so, that the Lords people have such sweet hours and refreshing meditations in such extremities of trouble and sorrow? O then see if here be not good ground to perswade strangers to God, to fall in love with him and his way, seeing he cometh with such sweet supplies in the needy hour of most bitter trouble.

Use. This may be also of great comfort and encouragement to such

as fear God truly, as ye cannot but think you have great troubles to go through, and must needs sometimes take a look of pale Death, who will one day be your Serjeant; so you see what you have to expect if you truly fear God, viz. he is kind to his own in the day of trouble, joyning his staff of support and comfort with his rod of correction; *Psal. 23. 4. I say let this encourage any soul that fears the Lord, he will come in with sutable supplies in the most needy hour.*

The second particular mentioned was the immediate occasion of this composed and sweet resolution, and that was *Job's* meditation. *Job* had been in the sweet meditation of death, and of the certainty of the resurrection again, and is ravished to think of these things, and thereby encouraged to the bearing of his present affliction well, and to wait and look for his change, and that not in a common or ordinary way, but as one that desires to be found truly ready and waiting for it.

Dock. 2. Whence observe, That the way to have the heart raised in the day of trouble, or seeming approaches of death, is to meditate on the happy estate that believers enjoy after death, and on the pleasant joyes which shall appear in the morning of the resurrection. This appears very clear from *Job's* resolution, together with what had been the occasion thereof, as making way to it; *Job* hath been meditating upon death, and on the resurrection, and saith to himself, methinks this is a very lovely, beautiful and fresh morning which is presented to the eye of my faith, wherein dead scattered, blown away, and seemingly perished dust shall be gathered together, and raised out of the grave again; methinks I see the whole earth shining with the glory of the Lord; O how sweet and fresh a Spring and May morning is this! thus *Job* is meditating, and from thence it is that his heart is raised, to admire this wonderfully great and gracious work of God.—for he had said *Ver. 12. They shall not awake out of their sleep, till the Sun and Moon be no more, i. e. till the worlds end*, which implies that then they shall arise indeed; and thus the dead heavy weight and melancholy-mountain is taken off his heart, and he, as forgetting his present pain and misery for a little is elevated in soul, as appears *Ver. 14. If a man die, shall he live again? or, shall a man die and live again?* O how strange and full of admiration is this work of God,
and

and how much gracious love may appear herein? and therefore if so indeed, then all the dayes of mine appointed time, will I wait till my change come; I will bear out and endure, wait and look out till God grant me my pass, and send me a discharge. Thus the Doctrine is clear, present weakness will not permit an insisting further upon its probation.

Use. Is meditation on the happy estate of the dead in the Lord, and of the comfortable resurrection, the way to have the heart raised in the greatest of troubles; then we may see how little ground of comfort these have that place their comfort in the things of this life? ah poor souls, they reach not so far. When such a man is abroad he may meditate of his enjoyments at home; and his heart may be rejoyced with his great and speedy returns, but he is a stranger to this, his hope reacheth to the thought of his gains and incomes, but his hope will not reach so far, as to be elevated with the meditation of the sweetness to be enjoyed in another life when this is ended, wherein soul and body shall be glorified together, it's out of their element to meditate on these spiritual things, which are only discovered by faith, and cleaved unto by hope; and so it may be said of him, that in the midst of his fulness, he is in want, as to what's most desirable.

Use. Let me exhort all of you from hence to look beyond death, and to meditate on these joys which are after death, and in the morning of the resurrection, even that blessed morning without clouds, when soul and body shall be united again, and glorified together in the enjoyment of God for ever more.

But to speak more particularly from the words themselves, *All the dayes of mine appointed time, will I wait till my change come*; wherein there is, First, a Concession, that his time was determined, and his dayes numbered, therefore he calls it his appointed time. Secondly, that at his death, he was not to expect destruction or annihilation, but a mutation, which he calleth a change. Thirdly, there is his peculiar concernment in this change, as if he had thought with himself, my change is not like that common alteration may be on a Lind or C.ty, wherein every man hath his own share with others in the common tryal, but my change is peculiar to my self; thirty, or forty, or a hundred cannot go thorough death with him, but he must go alone
the c.

there and appear before that great Tribunal, therefore his thoughts are upon no bodies death but his own; when he speaks of death therefore, not our, but *my change*, saith he, that wherein I, and I alone am especially concerned. Fourthly, we have his honest resolution to indure, look out and be in readiness, I may call it his peremptory resolution to be in a fit posture, and still looking out every hour for his change.—It will certainly come, and therefore I will so wait as I may not be to seek, nor stand at a loss, having nothing to say; like the man without the Wedding Garment, who stood speechless; but that I may know well where to take up my lodgings when I die, I will prepare for death before it come. Many Doctrines might be raised hence, but I shall only propose one, and speak a few things therefrom, as the Lord shall be pleased to give strength. And it is this,

Doct. 2. That it is the duty of every Christian to be once ready, and so with patience to look out diligently for his change. Or rather to come yet nearer to the words, and to make the Doctrine speak somewhat more home, take it shortly thus:—*That it's the duty of every soul amongst you to be still ready and looking out for his change.* This is not only clear in the Text, compared with the Vers. s preceeding; but also *Psal. 90. 9. All our dayes are passed away in thy wrath, we spend our years as a tale that is told*, and therefore *Ver. 12. prayeth, So teach us to number our dayes, that we may apply our hearts unto wisdom.* And no doubt *Paul* did so, who *Philip. 1. 23.* desired to depart and to be with Christ, which is best of all; yea he was in a strait about it, and all his work tended to this, that he might be still ready for death, and so make a blessed end.—There is a fivefold consideration in the Text, which might have been so many grounds of Doctrines, but neither time nor strength permitting so to do, we hope it will not be impertinent to bring them in as so many considerations for confirming the Doctrine that it is the duty of every soul amongst us, to be in a readiness, and so to look out for his change till it come; and I shall so name them, as that they may speak home to each of you, as being so many motives or arguments to perswade unto this duty, for saving of time when we come to the application.

Conf. 1. That every mans time is set and appointed by God, it's metered out by hours and minutes, and when your dayes and hours are come to the full number determined by the Lord, then die ye must, for so much is clear in this that Job saith, all the dayes of mine appointed time,

time; and seeing this is true that your term-day of life is set, and that ye cannot out-live your appointed hour, may it not be very clear that it's the duty of each of you to be in a constant readiness, and daily waiting till your change come?

Conf. 2. That though the day of your death be appointed and determined by God, yet is it very uncertain as to you, for it may come in a day when not looked for, as it hath done to many; therefore, saith *Job*, I will be still looking out for it every day, seeing I know not the day. I know not whether I shall be called in the Evening, or in the morning, at midnight, or in the dawning; therefore will I study to be always ready, that when I am called upon, I may not have my main business to do, but may be in a constant readiness. The servant must not bid his Master wait when he calleth, but must say, *I come I come Master*; so should we be still ready till God calls us by death. And in this respect have we not reason to say, That it is the duty of every soul amongst you to study to be prepared, and daily looking out for your change.

Conf. 3. That death is not the annihilation of a man, but a turning of him from one estate to another, *i. e.* from a changable, into an unchangable estate and condition, for howbeit the soul and body will meet again in the Resurrection; yet notwithstanding as to the case of his soul, it will be then unalterable, and body and soul shall be in that estate to all eternity; for *Job* saith not, that he will wait till the day of his annihilation come, wherein he shall cease to be, but till the day of his change come. So you see, man is not to fall as bruits that have no soul, and therefore perish when they die; but its a change that will admit of none other change to better or worse; and if so, have we not ground to affirm, That its the duty of every soul amongst you, to prepare and look out diligently for your great change, till it come; and that in particular its the duty of you, and you, and every of you, as if called upon by name, to prepare, that you may be ready.

Conf. 4. That death is every mans particular and peculiar concernment, for though it be a common cause wherein all are concerned, seeing it is appointed for all men once to die; yet it is not as a common cause, when it comes to a mans particular change, for he must needs go through death alone, his most constant companion cannot enter the gates of death with him, but he must needs go through death alone. O this is a serious consideration, his dearest acquaint-

rance, that never left him till now, that have accompanied him oftentimes to the Tavern, to his Gamings, to a Duel to hazard his life with him, must now leave him ; he that hath stuck by him in wealth and wo, can go no further with him, he cannot convey him one step over the threshold of time, into eternity ; a man may convey his friend out of the C. ty, and out of the border of his Land, but he cannot convey him out of time, he commeth to the side of his dying bed, and there must bid him good night, and shall not see him again till the morning of the Resurrection : Neither are twenty or thirty, nor four, nor two called to go out of time, so together, as that their spirits shall go hand in hand ; were there a Battell wherein thousands were falling to the ground, every man thinks of his own death in particular, as if none were to die but himself alone, and is more taken up with the thoughts thereof, than with all the rest that fall ; nor takes he any comfort in this, that so many are to dye with him, but he thinks he must needs go through death alone. O then, Husband and Wife, Parent and Child must part, when at the threshold of eternity ; and if so, then death is a particular concern, and though common to every man, yet is it in some respect peculiar to every man, and if so, hath not every one of us need to prepare, to be in a readiness, and still looking out for death, even all the dayes of our appointed time to be waiting till our change come.

Conf. 5. This is a thing wherein even self-interest is especially concerned, I say this is a work wherein even self-interest, (that great Idol that hath such a stroak with most (if not with all) men in the world,) is much concerned in this ; nothing is more taking with, nor so dear to men as self interest, and that is especially concerned here ; for *Job* reckons thus, *is it so indeed, that if a man die he shall live again?* (which interrogation implies a certainty of both.) And is it so, that this one change will put me into such an unchangable estate and condition, O then I had best look to my self, that all may be right at that day of dayes, and therefore will wait all the daies of mine appointed time till my change come ; yea I will so wait, and study to be so ready, as I may chearfully meet and embrace my change when it cometh. Now I say if there be any thing under heaven wherein self-interest is especially concerned, this is it, even to be ready, and daily looking out for death, for upon this depends a mans whole happiness in time and in eternity : that he die well, should be his greatest care, for hap-

py is he for ever if he do so, and the only way to it is still to be in a constant readiness; and if so, is there any harm in saying that it is the duty of each of you that are present, to be in a readiness to die, and daily looking out for your change till it come.

Now to make some nearer application of this Doctrine which we here proved: I would speak to a threefold Use, 1. O Reproof. 2. O Comfort. 3. Of Exhortation; and I beseech you to consider and lay to heart what I say, for the day is coming when this Sermon shall be Preached to you after a more lively manner than now it can.

Use 1. A reproof to three sorts of sinners. Is it so that it is the duty of each of us to be ready and looking out for our change till it come, O then how may this reprove them that never think of death, nor look out for their change, but let the glass run on until it be quite out, and there's an end of the story; they'll tell you we must all once die, and they never trouble themselves any more; they concern themselves as much in death as if they were to live for ever: O poor souls, how sad will it be with you when death shall catch hold on you? he is such a stranger to your thoughts, that he will be terrifying to you when you see him: O do not slight your preparations for death, which a holy and righteous *Job*, a man that feared God, and eschewed the evil of sin durst not do. Let me tell thee O secure sinner, that the Messenger that riseth on the pale Horse, whose name is death, and after whom Hell followeth, will rouse thee out of thy security.

Reproof 2. Secondly, this reproveth them, who though they think sometimes of death, yet do not think seriously of it, so as to apply it to themselves in particular, that so they might bethink themselves what might be for their souls good, when the body is laid in the dust, and for the good of both soul and body at the Resurrection. O how sad is it to see many going on, who will confess that they must die, yet seem but to sport themselves with death, acting as if they believed no such thing. O be stirred up I beseech you to lay death to heart, for you shall find death a far other thing than you take it to be. O how wilt thou look in that day, who dost not consider what it is to die, or how dar'st thou speak of death and not seriously?

Reproof 3. Thirdly, Is it so that we should all of us prepare for death and be daily waiting till our change come? then it may reprove them who not only do not think of death, but also who think it unsafe to think seriously of death. Many do judge that enough to make a man

turn Melancholy, but O how Melancholy must the Soul of such be when death seizeth upon them ! when the Soul of such is weakest, it will have most to do. O terrible ! thou hearest that thou must die, thou seest it confirmed every day by the death of thy neighbours, that minded it as little as thy self, and yet thou delayest thy preparations for death ! O how canst thou think of delaying thy preparations thus ? And O how sad will it be, when both sick and weak, and yet must needs then both think of death and die too whether thou wilt or no. O that such would be alarmed so, as they might be stirred up to prepare for death.

Use 2. Is it so, that its the Christians duty to think on death, and to look out for it ; O then let it comfort any soul thats thus exercised as to mind death seriously before it come ; Be encouraged to go on, ye are in your duty, and have the example of the faithful who have been before you ; and the more ye mind death now, the less will ye have to do in that trying day, and the more ye mind death now, the less shall be your trouble and perplexity of heart then ; for having made death familiar to you by thinking often upon him, he shall not be a King of terrors in that day : And this you shall find to be greater riches then, than the possession of all the world without it. And when this world (in which so many place all their delight) shall deny you its comforts ; then shall ye find your selves unspeakably happy, for though it cannot but have some pain, being *τελευτησιον*, the last of Agonies, yet shall it be nothing to you in comparison of what it will be to others, therefore let that encourage you, and be ye encouraged to go on in your preparations for it ; and when others are filled with remediless horror of spirit you shall be satisfied with sweet tranquillity of mind and joy of soul.

Use 3. Exh. Is it so that its the duty of every Christian to be preparing for death, and looking out for his last change till it come. O then let me from hence exhort all of you to mind death. I have proved the Doctrine and this may be my last exhortation, for being now very low, I know not how the Lord will dispose of me, but let him do with me what his holy will is, I would give you my friendly advice that you prepare for death, and look out for it till it come. You that hear me this day, some old, some young ; but who knoweth who may meet with death first ? the youngest boy may dye before the ancient, therefore let none be secure. Some might go near to guess who is the oldest man, who is the strongest man, who is the healthiest

man amongst you ; but I desire all of you to tell me, who shall first take up his lodging with the worms ; yea, I had almost said who shall be turned into the dung of worms, and so dissolved into dust ; and sure then I am it is not too soon for the youngest amongst you, Boy or Girl to prepare for death, and to look out for your change till it come ; and I may say for the elder, it is a shame for them not to be waiting for their change till it come. And by the way I may tell you one thing, I am not the oldest amongst you, and yet I (now) find that had I *Sampson's* strength and vigour ; yea, and never so young therewith, I had work enough for all my strength and youth, to prepare for death, and to be looking out for my change, and that so, as I may be found waiting ; O how blessed a thing is it to have the Lamps burning with true Oil, and to be so waiting for the Bridegroom till he come ; who if he come at Midnight, must not stand till break of day, till we be trimmed and put in a readiness, you know your Servants must still be ready, and do run at a call ; let that put you in mind of your duty of being ready, when your Master by death shall call you. Sometimes I must say, my heart trembleth to see even healthy men so unmindful of death, my heart bleeds for them, to see them think they have long to live, when yet the Messenger that rideth on the pale Horse may be very near unto them. Did I certainly know that I had forty years to live, I would think my self very near death, for time passes away and will wait for no man ; and yet I hope death shall not be a terror unto me when it cometh, for I desire all the daies of mine appointed time to wait till my change come. Therefore let me intreat each of you to prepare for death, that so you may be in a readiness. There's a Poem in the Funeral Rings of some, which they appoint to be given to their friends when they be gone ; and it is this, — *Prepare to follow me.* A speaking Memento it is indeed left by the dead to their surviving friends, much said in few words, and doth imply a speedy preparation ; delaying no time, but *ex primo instanti*, to set about the work of preparation ; in all which respects it must be clear, that it is the duty of all Sexes and Ages to make ready ; therefore I shall, to stir you up to this holy watchfulness, speak a word, first to them that are strong, or Young. 2. To them that are O'd or weak.

First, To them that are Young and strong, who possibly think they may live long, and so need not to mind death. O be not mistaken, it is not too soon for the youngest Boy or Girl that hear me this day, to

begin to prepare for death. I assure you again, that had I *Sampson's* strength, and were sure I had 40 years to live, I would think it high time to set about my preparations for death, and to begin to wait for my change, and to look out for its coming. You think you are healthy and strong, and so need not fear, but look a little above my Text in the same Chapter, and you will see what you are. *Mansprings up as a Flower*; and no doubt you think your selves prettie flowers, yet is your time but short; the fairest flower is quickly blown, *Psal.* 103. Frail mans daies are like the grass that withereth, and is at last as the flower of the Field, over which the wind passeth and it is gone, nor is the place where it grew known to have born any such pleasant flower notwithstanding its loveliness whilst it stood. O then therefore seeing the Scripture compareth you unto passing flowers, prepare for your change, strength may fail you, and your years will pass on as a declining shade, and then where are you.

Secondly, to you that are old, I say prepare for death, whether ye be old, or sick, or weak, wait and look out for your change; for an old man, or a weakly man not to prepare for death, is against reason in three respects; because, First, of a necessity he must be shortly changed, he that runs may read such a mans death to be very near, and already looking on him, and if so, is it not then against reason for such a man not to be preparing and looking out for his change till it come? Secondly, because the change he is to have will admit of no other change to follow upon it, approaching death will put him into an unchangeable estate and condition, the which if evil can never be amended, is it not against reason then for him not to prepare and look out for death? Thirdly, years (or pains which are as so many stripes) should speak wisdom in this case, and his example should teach others what use to make of age or sickness: Others should be edified by the old, or sick and weak, how to prepare for such a condition: O how edifying and much to be imitated was that saying of good old *Barzilai*, *2 Sam.* 19. 34, 35. [I am very old, had he said] *Can my taste now discern meat? or, can I any more take pleasure in the voice of singing-men, and singing-women?* and therefore resolves to go home and dye, *Ver.* 37. It seems somewhat against nature for a man to take pleasure in vain recreations, when the the old Tabernacle of humane Flesh begins to fail, for the new man should revive, whose chiefest pleasure is a good Conscience as to what is past, and rejoycing in hope of what's to come: Therefore let me exhort all of you, old and

and young, strong and weak, sick and whole, to mind death and to look for it. I shall, unto all this said, add a few Motives for perswading such as may be prevailed with, and so be happy, to prepare for death.

Mot. 1. Your change is most certain, there's a time appointed which ye cannot pass, though ye would never so fain do it; O then that which ye must of a necessity do, prepare to do it so, as with peace and comfort you may do it, *Heb. 9. 27.* It's a determined thing, being appointed for all once to dye; O therefore turn that necessity into a vertue, by studying to dye daily, seeing that dye ye must, live so as ye may dye well.

Mot. 2. You are to be changed but once, *Heb. 9. 27.* It's appointed for all men once to dye, not twice or thrice, but once; and so is it appointed for each of us once to dye, there's no shunning of it, and so the Soul will be presently put into an unchangeable estate, and therefore if this one change be not well made, it can never be mended; and for this cause a mans whole care should be to prepare for death, that so he may dye well.

Mot. 3. If ye mind not death, ye are in danger to make a bad exchange for he that prepares not for death, cannot dye well, and he that dyes not well, must make a bad exchange; therefore take warning and prepare for it.

Mot. 4. When death cometh, ye will find it a far other thing to dye than now ye take it to be; there be too many unsettled heads going on in their own way, and in their passion puff at death as if it were nothing, *If I die, I die, and there's an end of the story*; he will hazard his Mothers Son, e're he want of his will; O but I assure you death will make you change your thoughts, therefore it's best doing it be times, that you may be ready for it. And in this respect we may perceive a great difference between a man, supposing he may dye, and a man certified that he must dye, some Robbers or others will hazard very far when they only suppose they are in danger to dye, and will not be afraid, and yet when brought to the place of Execution, how unwilling are they to dye, they look like men that have been all their life time in a dream, and are just now awak'd with a fright, they would give any thing then for life, which they never valued before; the reason is, they did not see death till now. Mind it well, you that seem not to value your lives a pin now, when ever death comes ye will judge life very precious; O therefore look out for death.

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e're it come, that you may be ready for it when it comes once for all.

Mos. 5. They that have been most careful and punctual in their preparations for death, have had nothing to spare when it came, *we can spare you none of our Oyle*, said the wise Virgins, *least there be not enough for us and you.* And *David*, though a man after Gods own heart, yet was so far from having any thing to spare, when his change approached, that he was forced to flee to Gods gracious Covenant for shelter against his last challenge. *Although my house be not so with God, yet hath he made with me an everlasting Covenant, ordered in all things and sure; This is all my Salvation, and all my desire, &c.* likewise *Job* being a righteous man that feared God, and eschewed evil; yet he said of the Grave—*it is mine House*, and of the Worms, *They are my Brethren and Sisters*; and here in my Text, resolves that he will prepare and be ready against his change come; and is there not ground then to exhort each of you to prepare for death? and being in a readiness, to look out for your change till it come. But I must break off and make an end, both time and strength failing me: Or here, let me lend a little help to any soul that would willingly prepare for death, if there be any such present, and I shall speak a few words of advice to such a soul for helping to the duty, and so conclude.

Help. 1. Consider how ye came into the world, *Psal. 50.* being conceived in sin, and brought forth in iniquity, and examine your selves how ye have lived since, whether ye have laboured to have your first conformity to God recovered again; and where this endeavour hath not been, be deeply humbled for it.

Help. 2. Consider whether ye be ready at present to die, or whether you need a new suspension: O then know that ye are in a dangerous condition, seeing that it's your duty to be ready and daily looking out for your change till it come, and this will greatly affect your heart, and will help you on to a more serious endeavour after a readiness to die.

Help. 3. Resolve to delay no longer, but now be in a readiness by the grace of God, and for that end, First, put off all sin and seek to be reconciled unto God. Secondly, get your selves cleared of the world, its a very ensnaring thing, O get your selves so clear of it as you may have no more to do with it than a way-faring man with his Lodging in a strange house, who payeth his reckoning at night e're he go to bed, with no more to do, but call to the Servants to open doores, and let him

him be gone when the day breaks, and the larks begin to sing.

Help. 4. When ye have attained unto this readiness, then labour to keep it well; this is well to be looked unto, *Non minor est virtus tueri quam querere*, the great work of a regenerate soul lyes in keeping well what is already obtained (which cannot be without a daily adding to the stock) and for that end, let heavenly thoughts be in your mind, and heavenly M:ick delight your ears. The saying of *Barzillai* (as you have heard) is worthy of all imitation, *How long hath thy servant to live, that I should take pleasure in the voice of Singing men and Singing women?* So should the Christian that waiteth for his change say, how long have I to live, that I should be affected with, or take pleasure in these passing delights, as those do who have not known what I have felt: should I spend my time at these, and slight my great work of waiting every day till my change come? therefore keep your heart with all keeping, for out of it are the issues of life, and let your looks savour of that Godly gravity, and Christian modesty, and pious shamesac'dness which becometh the people of God, *Cant. 4. 1.* Let your knowledge and endowments be covered with the locks of humility, and let that wherein ye have most ground to glory, viz. your Christian beauty, have its inward blush, and manifest it self with all outward gravity and godly shamesac'dness or blushing disposition, for *Cant. 4. 3.* The believers Temples and spiritual comeliness, is adorned with the pious blush of holy shamesac'dness, looking out from under the locks of godly and humble-not-affected-gravity for it's as a peice of a Pomgranat, wherein is presented the red sparkles of a blush, that the believers temples are compared unto, I say it's compared to a peice of, not unto a whole Pomgranat; likewise let all your words be seasoned with grace, that they may taste of heaven, and so to wait all the dayes of your appointed time till your change come.

F I N I S.